



Ruth Macrides in March 2014 at the University of Birmingham.
Photo by Jonathan Laidlow, courtesy of Lauren Wainwright.

Ruth Juliana Macrides

(1949–2019)

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Ruth Macrides died suddenly in April 2019 at the height of her powers. She had just returned to St Andrews after a visit to Dumbarton Oaks for the “Processions: Urban Ritual in Byzantium and Neighboring Lands” symposium and Senior Fellows’ meeting, and was preparing for a stay on Chios. She was happier than she had been in years. She was looking forward to taking up membership at the Princeton Institute for Advanced Study in the fall and serving as symposiarch of the University of Birmingham symposium on “Nature and the Environment” in March 2020.¹ She had baked a cake to take to dinner with an old friend when she collapsed with a brain hemorrhage. By the end of the week, she had died.

Ruth’s career had been gathering speed. She was a most consistent writer, producing learned, thorough, elegant papers which constantly asked new questions. It is hard to find anything slight or occasional² or lower than her remarkable standards; she worked to her own pace and published only when the books were ready.

1 It was held in her honor, a year late and online because of the COVID-19 pandemic, with a memorial to her: Society for the Promotion of Byzantine Studies, “Tributes to Dr Ruth Juliana Macrides,” YouTube video, 55:48, 16 July 2021, https://www.youtube.com/watch?v=4UbiL_xuSog.

2 She did review, e.g., W. Blum’s German translation of *Akropolites*, *BSI* 53 (1992): 275–77; see also R. Beaton, R. Macrides, P. Magdalino, J. Nelson, and S. Sutherland, “Donald MacGillivray Nicol 1923–2003,” *Biographical Memoirs of Fellows of the British Academy*, 14 (2015): 423–37.

Her first book was, remarkably, a Variorum Collected Studies volume.³ Her book-length studies on George Akropolites and on pseudo-Kodinos were widely acclaimed;⁴ her symposium volumes among the best of their kind.⁵ Yet her career was slow to start and she was only beginning to receive the recognition she deserved.

Ruth was born in Boston of Pontic Greek parents,⁶ her mother a dressmaker, her father a printer, in which trade he was followed by her brother. Ruth survived polio at the age of four and attended Boston Girls’ Latin School. She read classics and art history for a BA at Barnard College of Columbia University and was encouraged by George Stričević to undertake

3 *Kinship and Justice in Byzantium, 11th–15th Centuries*, Variorum Collected Studies 642 (Aldershot, 1999).

4 *George Akropolites: The History. Introduction, Translation and Commentary* (Oxford, 2007); R. Macrides, J. A. Munitiz, and D. Angelov, *Pseudo-Kodinos and the Constantinopolitan Court: Offices and Ceremonies*, Birmingham Byzantine and Ottoman Studies 15 (Farnham, 2013).

5 R. Macrides, ed., *Travel in the Byzantine World: Papers from the Thirty-Fourth Spring Symposium of Byzantine Studies, Birmingham, April 2000*, SPBS 10 (Aldershot, 2002); eadem, ed., *History as Literature in Byzantium: Papers from the Fortieth Spring Symposium of Byzantine Studies, University of Birmingham, March 2007*, SPBS 15 (Farnham, 2010).

6 P. Magdalino, “The Pontic Succession in Birmingham: Ruth Juliana Macrides (1949–2019),” *Δελτίο Κέντρου Μικρασιατικών Σπουδών* 21 (2020): 187–90, tells of her pilgrimage to Ordu; in dedicating *Akropolites* to her parents Ruth describes them as “the generation of 1922–1923.”

a PhD at King's College London with Donald Nicol. In her first term she started work with Averil Cameron on Paul the Silentiary, until steered back toward Akropolites.⁷ While in London she met many British Byzantinists, including Robert Browning⁸ and Judith Herrin.⁹ But the most important connection she made in the Burrows Library was Paul Magdalino, who was to become her partner in both life and work—a formidable combination. They married in August 1973 at the Panagia Kapnikarea church in Athens and lived for that year in Ampelokipi, Ruth working on her dissertation in the British School at Athens. She was to return regularly to Greece, for a fortnight every summer at the end of June, to a different island each time. She would emerge with all the latest books, the newest recipes, even better Greek, and a constant interest in the interplay between medieval and modern Greece.¹⁰

Paul won a Junior Fellowship to Dumbarton Oaks and Ruth went with him for the academic year 1974–75. They stayed in Washington for two further years, one when Ruth held a Junior Fellowship, one when Paul was a fellow at Catholic University. Those years were crucial to the rest of her career. Nikos Oikonomides and Veta Zachariadou were in Washington and became important mentors to Ruth. And it was at Dumbarton Oaks, in the first term of 1976–77, that Ruth first met A. A. M. Bryer at a dinner in the East Cottage given by Evangelos Chrysos; they hit it off immediately over Pontos. Her first published work was a communication at Bryer's "Black Sea" symposium of 1978.¹¹ Chrysos did more for them than effect introductions: he encouraged Paul to apply for a Humboldt-Stipendium with Dieter Simon in Frankfurt, where Ruth developed

the legal interests which led to the twelve papers of the Variorum collection and five more besides.

Rosemary Morris in a tribute to her work on law¹² singled out for praise the themes of her work, her mastery of the sources, and her openness to comparative approaches. Looking at the papers it seems possible to track their development from the technical legal commentary of "Justice under Manuel I Komnenos" to the historian's-eye view of "Killing, Asylum, and the Law" and the literary joy "Poetic Justice in the Patriarchate."¹³ Similarly, when invited to speak at the Spring Symposium of Byzantine Studies in Edinburgh in 1982 on "The Byzantine Aristocracy, IX–XIII Centuries," she focused on forms of fictive kinship (adoption, *adelphopoia*, and baptismal sponsorship), which she broadened to include marriage as a type of kinship which differed from blood relationship, and on dowry and inheritance.¹⁴ In these studies she matched her specialist knowledge of law codes and caselaw with an interest in Mediterranean anthropology begun when working on "The Byzantine Godfather" and nourished in Canberra, where she met John Campbell and Roger Just in 1985. Later she clarified the relationship between imperial and canon law and asked historical questions of the canonists in the second of two conferences in Athens in 1989 and 1990 led by Oikonomides, with a similar progression from the technically legal to the more accessibly historical.¹⁵ Yet it was not so simple:

7 She continued to work on Paul the Silentiary at Dumbarton Oaks as a Junior Fellow in 1975–76, but then dropped the subject until the late 1980s.

8 *Akropolites*, x, where she notes "his love of the Greek language."

9 J. Herrin, "Ruth Macrides: An Appreciation," *BMGS* 44.2 (2020): 324–28.

10 Which she named as a continuing interest: see *Kinship and Justice*, viii; "The Fabrication of the Middle Ages: Roïdes's *Pope Joan*," *Kambos: Cambridge Papers in Modern Greek* 4 (1996): 29–40; and "As Byzantine Then as It Is Today": *Pope Joan* and Roïdis's Greece," in *Byzantium and the Modern Greek Identity*, ed. D. Ricks and P. Magdalino, King's College London Publications 4 (Aldershot, 1998), 73–86.

11 "What's in the Name 'Megas Komnenos'?", *Archeion Pontou* 35 (1979): 238–45.

12 Recorded as a part of the University of Birmingham symposium memorial: Society for the Promotion of Byzantine Studies, "Tributes to Dr Ruth Juliana Macrides," at 34:14–40:44.

13 "Justice under Manuel I Komnenos: Four Novels on Court Business and Murder," *Fontes Minores* 6 (1984): 99–204; "Killing, Asylum, and the Law in Byzantium," *Speculum* 63 (1988): 509–538; "Poetic Justice in the Patriarchate: Murder and Cannibalism in the Provinces," in *Cupido legum*, ed. L. Burgmann, M. T. Fögen, and A. Schminck (Frankfurt, 1985), 137–68.

14 See "The Byzantine Godfather," *BMGS* 11 (1987): 139–62; "Kinship by Arrangement: The Case of Adoption," *DOP* 44 (1990): 109–18; "Substitute Parents and Their Children," in *Adoption et fosterage*, ed. M. Corbier (Paris, 1999), 307–19; "Dynastic Marriages and Political Kinship," in *Byzantine Diplomacy: Papers from the Twenty-Fourth Spring Symposium of Byzantine Studies, Cambridge, March 1990*, ed. J. Shepard and S. Franklin, SPBS 1 (Aldershot, 1992), 263–80; "Dowry and Inheritance in the Late Period: Some Cases from the Patriarchal Register," in *Eherecht und Familiengut in Antike und Mittelalter*, ed. D. Simon (Munich, 1992), 89–98.

15 See "Nomos and kanon on Paper and in Court," in *Church and People in Byzantium*, ed. R. Morris (Birmingham, 1990), 61–85; "Perception of the Past in the Twelfth-Century Canonists," in

at various later points, with razor-sharp analysis, she concentrated on the nature of legal argument and on the ambiguity of the spheres of litigation,¹⁶ and she was in demand among American, French, and German colloquiarchs for papers similar to the broader ones. In two late pieces she showed her ability to muster ritual, ceremonial, administrative history, sigillography, and literature in relation with law to solve a problem or apply a theory.¹⁷ Even after she had written her Oxford Handbook article and was fully embroiled in her next major project, she wrote a piece on trial by ordeal which sprang straight from Akropolites.¹⁸ For the Variorum collection, Ruth took these pieces, mostly published between 1984 and 1994, added one of two current colloquium papers,¹⁹ and arranged them for coherence and comprehensibility, separating the family law section from one on civil and canon law and from another on literary implications. She began with her most accessible piece and ended with a lesson for historians.

On arrival in St Andrews in 1977, it was suggested to Donald Bullough that they should share a lectureship, but this was too radical a proposal.²⁰ She was given some First Arts teaching in the Department of Mediaeval History; she made her own a summer term course on Villehardouin. Friends abroad, thinking the Magdalinoi were unhappy, actively tried to extricate them—and might have succeeded had they been able to offer Ruth a position. But it is clear that

despite her frustrations Ruth loved St Andrews²¹ and gained a great deal from academic discussions with close friends who had Islamic, western medieval, and early Renaissance interests. They made sure that Ruth was never just a Byzantinist,²² and enabled Ruth's pieces written for westernist readerships, like "Killing, Asylum, and the Law" and "The Byzantine Godfather," foreshadowing her keynote lecture to the Ecclesiastical History Society in Edinburgh in 2016.²³ She likewise helped at St Andrews conferences to Byzantinize their medievalism.²⁴ And she came to undertake work on Byzantine connections with Scotland,²⁵ which she was still pursuing at the end.

She also found time to teach at Queen's University Belfast between 1983 and 1986, when she spent alternating weeks between Belfast and St Andrews. The attraction of Belfast for her was not just that the university offered a BA in Byzantine Studies and gave her a chance to talk about teaching Byzantium, but also that she had the opportunity to teach topics other than history, including, above all, Greek texts like Paul the Silentiary's poetry and Mesarites' *Epitaphios for His Brother John*. We are now so impressed by her mastery of the combination of law and social history, and later of court cultures and ceremony, that we forget her brilliance on literature: on ekphrasis, on tragic lament, and finally her return to Mesarites. In Belfast she was still working on the early legal articles, and we also discussed the handling of anthropology; but the one piece which made an enormous impact treated the cannibal poem contained within Venice, Biblioteca

Byzantium in the Twelfth Century, ed. N. A. Oikonomides (Athens, 1992), 589–99; "The Competent Court," in *Law and Society in Byzantium, Ninth–Twelfth Centuries*, ed. A. E. Laiou and D. Simon (Washington, DC, 1994), 117–29.

16 "Bad Historian or Good Lawyer? Demetrios Chomatenos and Novel 131," *DOP* 46 (1992): 162–76; "The Competent Court."

17 "The Ritual of Petition," in *Greek Ritual Poetics*, ed. D. Yatromanolakis and P. Roilos, *Hellenic Studies* 3 (Cambridge, MA, 2004), 256–70; "The Law outside the Law Books: Law and Literature," *Fontes Minores* 11 (2005): 133–45.

18 "Families and Kinship," in *The Oxford Handbook of Byzantine Studies*, ed. E. Jeffreys, J. Haldon, and R. Cormack (Oxford, 2008), 652–60; "Trial by Ordeal in Byzantium: On Whose Authority?," in *Authority in Byzantium*, ed. P. Armstrong, King's College London Publications 14 (Farnham, 2013), 31–46.

19 She added "Substitute Parents and Their Children" but not "The Transmission of Property in the Patriarchal Register," which was published in *La transmission du patrimoine: Byzance et l'aire méditerranéenne*, ed. J. Beaucamp and G. Dagron (Paris, 1998), 179–88.

20 Herrin, "Ruth Macrides," 325.

21 As noted in Frances Andrews's eulogy at the funeral in 2019.

22 She said the department was "where she learned to be a mediaevalist" (*Akropolites*, x).

23 Published as "Emperor and Church in the Last Centuries of Byzantium," *Studies in Church History* 54 (2018): 123–43.

24 See "From the Komnenoi to the Palaiologoi: Imperial Models in Decline and Exile," in P. Magdalino, ed., *New Constantines: The Rhythm of Imperial Renewal in Byzantium, 4th–13th Centuries. Papers from the Twenty-Sixth Spring Symposium of Byzantine Studies, St Andrews, March 1992*, SPBS 2 (Aldershot, 1992), 269–82; R. Macrides and P. Magdalino, "The Fourth Kingdom and the Rhetoric of Hellenism," in *The Perception of the Past in Twelfth-Century Europe*, ed. P. Magdalino (London, 1992), 120–56.

25 *The Scottish Connection in Byzantine and Modern Greek Studies*, St John's House Papers 4 (St Andrews, 1992); "What I Want is to Locate My Dome: The Byzantinism of the Third Marquess of Bute," in *Byzantium and British Heritage: Byzantine Influences on the Arts and Crafts Movement*, ed. A. Kakissis (London, forthcoming).

Marciana, gr. 524.²⁶ Her study was decades ahead of its time, as was the work which went into “The Architecture of Ekphrasis,”²⁷ deriving from a paper delivered at the Birmingham “The Byzantine Eye: Word and Perception” symposium a week before she delivered her daughter Anna Christina in April 1987.

St Andrews made her a Teaching and Research Fellow in 1991 and by 1992 Honorary Lecturer in Mediaeval History and Greek, but in 1994, at the Centre for Byzantine, Ottoman and Modern Greek Studies at Birmingham, another, career-changing, opportunity arose. This time a proposal for a job-share was accepted and she and Leslie Brubaker were appointed as Lecturer in Byzantine Studies. She traveled weekly until in 2000 Birmingham created the other half job. In 2005 she was promoted to Senior Lecturer and 2013 to Reader, titles which underrepresented her international standing. She taught in Paris in May 2007 at the École des hautes études en sciences sociales, and she was a student favorite of the European summer schools at Drama and later Thessalonike.

Ruth was a born teacher and a particularly good postgraduate supervisor, as the university recognized when in 2014 it presented her with the University Award for Excellence in Supervision after she was nominated by her students. She supervised thirteen PhD students²⁸ and others elsewhere benefited as well: she served as a meticulous external examiner in Belfast, Glasgow, and Oxford, and was in demand for her judgment, not just because she could cover both Byzantine Studies and Modern Greek. She also maintained contact with students she had met in doctoral viva voce examinations at King’s College London, Royal Holloway, Oxford, Nottingham, the École des hautes études en sciences sociales, and the Central European University.

Akropolites, that well-traveled Byzantine,²⁹ had come with her to Birmingham, and she continued to

publish on historiography. The twelfth-century survey³⁰ was followed by a thirteenth-century survey;³¹ her incisive “Historian in the History”³² set an important agenda, and papers on Akropolites, Attaleiates, and, crucially, Anna Komnene followed.³³ Two articles picked up her teaching interests in Villehardouin and de Clari,³⁴ and a plenary lecture at the Belgrade International Congress of Byzantine Studies on “How the Byzantines Wrote History” was the voice of moderation in a panel which included both ultra-conservative and wildly idiosyncratic voices.³⁵ But even before Akropolites went to press she used the opportunity of the second Hermeneia conference in Cyprus to ask historiographical questions of her new author, pseudo-Kodinos.³⁶ She became an internationally recognized expert on court ceremony with invitations to deliver research papers and work within collaborative networks on court cultures.³⁷

30 Macrides and Magdalino, “Fourth Kingdom.”

31 “The Thirteenth Century in Byzantine Historical Writing,” in *Porphyrogenita: Essays in Honour of Julian Chrysostomides*, ed. C. Dendrinos, J. Harris, E. Harvalia-Crook, and J. Herrin (Aldershot, 2003), 62–76.

32 “The Historian in the History,” in *ΦΙΛΕΛΛΗΝ: Studies in Honour of Robert Browning*, ed. C. N. Constantinides, N. M. Panagiotakes, E. Jeffreys, and A. D. Angelou (Venice, 1995), 205–24.

33 “George Akropolites’ Rhetoric,” in *Rhetoric in Byzantium: Papers from the Thirty-Fifth Spring Symposium of Byzantine Studies, Exeter College, University of Oxford, March 2001*, ed. E. Jeffreys (Aldershot, 2003), 201–14; “The Account of the Battle of Manzikert by Michael Attaleiates,” in C. Hillenbrand, *Turkish Myth and Muslim Symbol: The Battle of Manzikert* (Edinburgh, 2007), 229–37; “The Pen and the Sword: Who Wrote the *Alexiad*?” in *Anna Komnene and Her Times*, ed. T. Gouma-Peterson (New York, 2000), 63–81.

34 “Constantinople: The Crusaders’ Gaze,” in her edited volume *Travel in the Byzantine World*, 193–212; “1204: The Greek Sources,” in *Urbs capta: The Fourth Crusade and Its Consequences / La IVe croisade et ses conséquences*, ed. A. E. Laiou, *Réalités byzantines* 10 (Paris, 2005), 141–50.

35 “How the Byzantines Wrote History,” in *Proceedings of the 23rd International Congress of Byzantine Studies, Belgrade, 22–27 August 2016: Plenary Papers* (Belgrade, 2016), 257–63.

36 “‘The Reason Is Not Known’: Remembering and Recording the Past. Pseudo-Kodinos as a Historian,” in *L’écriture de la mémoire: La littérature de l’historiographie. Actes du IIe colloque international philologique “EPMHNEIA,” Nicosie, 6–7–8 mai 2004*, ed. P. Odorico, P. A. Agapitos, and M. Hinterberger (Paris, 2006), 317–30.

37 See “No Movement? The Late Byzantine Court in Constantinople,” in *Courts on the Move: Perspectives from the Global Middle Ages*, ed. C. Rapp, E. Mitsiou, J. Preiser-Kapeller, and P. Sykopolitrou

26 Discussed extensively in “Poetic Justice” and revisited in “The Law outside the Law Books.”

27 R. Macrides and P. Magdalino, “The Architecture of Ekphrasis: Construction and Context of Paul the Silentiary’s Poem on Hagia Sophia,” *BMGS* 12 (1988): 47–82.

28 L. Brubaker lists them in “Obituary: Ruth Juliana Macrides,” *Bulletin of British Byzantine Studies* 46 (2020): 92–95, at 95.

29 Akropolites, x: “This study . . . has ‘seen cities and learned minds.’”

She was symposiarch of two very successful symposia at Birmingham, “Travel in the Byzantine World” in 2000 and “Byzantine History as Literature” in 2007, and had chosen her speakers for the third, “Nature and the Environment,” which was held with tributes in her honor in March 2020. She was active in the Society for Promotion of Byzantine Studies. She served on the editorial board of the Liverpool series Translated Texts for Byzantinists and in recent years on the British School at Athens Committee for Society, Arts, and Letters (in May 2018 she delivered the annual Bader Archive Lecture there).³⁸ She also became editor of *Byzantine and Modern Greek Studies*, the journal of the Centre for Byzantine, Ottoman and Modern Greek Studies, in an effervescent collaboration with Peter Mackridge. Ruth as editor brought new standards of accuracy and excellence to *BMGS*, and she was a deadly acquiring editor (often on the international circuit the editor of *DOP* would ask some brilliant young person whether that paper was promised and was told yes—to *BMGS*).

Ruth was a spectacular yet unflashy scholar, asking new questions, setting records straight, delivering minute-perfect papers finished just before she was due to speak and written *by hand*. (She always thought

beforehand that she had nothing to say.) She was text-centered but she thought of herself as a historian, perhaps because her first text was by a historian and her first department one of Mediaeval History. She would not have described herself as a philologist despite her training and practice: when she quoted a Greek passage she always added her own translation, even when an excellent published translation existed.

She started by exploring historical issues to elucidate her text and was then constantly invited to explore cognate problems. She was very concerned with the quality of historical argument.³⁹ Her own arguments were tightly constructed and their sequence deliberate and intricate, often with a sudden wry and pitch-perfect conclusion; she was impossible to edit down, even if one wished to. Her range was extraordinary; she could deploy new research for multifarious thematic purposes, because she had asked questions of her texts and pursued the answers.⁴⁰ I think she came to see the texts as companions in a continuing exploration of the Byzantine Empire, which is why it looked as though her next project was going to involve a new companion, Mesarites. But those who thought so were wrong. Her planned project at the Institute for Advanced Study and recent papers at successive Society for the Promotion of Byzantine Studies symposia were about co-emperorship.⁴¹ It was empire, and it had been all along.⁴²

Ruth was a person of great loyalty: to her students, to national Byzantine institutions, to her mentors, and to her scholarly homes at Dumbarton Oaks, St Andrews, Belfast, Birmingham, and, again, Dumbarton Oaks. She had returned there only for a short research trip in 1979 before the International Byzantine Congress held at Dumbarton Oaks in 1986

(Vienna, forthcoming); “Women in the Late Byzantine Court,” in *Woman and Monasticism in the Medieval Eastern Mediterranean: Decoding a Cultural Map*, ed. E. Kountoura Galaki and E. Mitsiou (Athens, 2019), 187–204; “After the Macedonians: Ceremonial and Space in the Eleventh and Twelfth Centuries,” in *Le corti nell’alto medioevo: Spoleto, 24–29 aprile 2014* (Spoleto, 2015), 611–24; “The Citadel of Byzantine Constantinople,” in *Cities and Citadels in Turkey: From the Iron Age to the Seljuks*, ed. S. Redford and N. Ergin, Ancient Near Eastern Studies suppl. 40 (Louvain, 2013), 277–304; “Inside and Outside the Palace: Ceremonies in the Constantinople of the Palaiologoi,” in *The Byzantine Court: Source of Power and Culture. Papers from the Second International Sevgi Gönül Byzantine Studies Symposium, Istanbul 21–23 June 2010*, ed. A. Ödekan, N. Necipoglu, and E. Akyürek (Istanbul, 2013), 165–70; “Ceremonies and the City: The Court in Fourteenth-Century Constantinople,” in *Royal Courts in Dynastic States and Empires: A Global Perspective*, ed. J. Duindam, T. Artan, and M. Kunt (Leiden, 2011), 217–35.

38 “The Scottish Connection in Byzantine and Modern Greek Studies” (paper presented to the British School at Athens, May 2018); a recording is available here: <https://www.bsa.ac.uk/videos/the-scottish-connection-in-byzantine-and-modern-greek-studies/> (accessed 4 May 2021). It was to have led to an exhibition planned for the Benaki Museum and the V&A Dundee on Byzantium and the Arts and Crafts movement; see the online exhibition <https://nature.bsa.ac.uk/#exhibition/purenature> (accessed 4 May 2021), dedicated to Ruth.

39 See, e.g., “Ritual Petition,” 370; “Historian in the History,” 207; *Kinship and Justice*, viii.

40 Noted at the 1987 symposium on “The Byzantine Eye: Word and Perception” by Judith Herrin when introducing Ruth and Paul.

41 “Sharing the Throne: Succession in Late Byzantium” (paper presented to the 51st SPBS Spring Symposium, “The Post-1204 World: New Approaches and Novel Directions,” Edinburgh, 15 April 2018); “Blood or Election? The Imperial Office in the Thirteenth Century” (paper presented to the 52nd SPBS Spring Symposium, “*Blood in Byzantium*,” Cambridge, 31 March 2019). Cf. her own Birmingham workshop on *Byzantine Dynasties* in 2018.

42 See, for an early example, “The New Constantine and the New Constantinople—1261?,” *BMGS* 6 (1980): 13–41.

and then was recruited under Angeliki Laiou to share her legal expertise in symposia on “The Byzantine Family and Household” (1989) and “Law and Society in Byzantium, Ninth to Twelfth Centuries” (1992). She brought pseudo-Kodinos back to Dumbarton Oaks as a Fellow in the second semester of 2009–10, and then in 2014 she became a Senior Fellow. She loved Dumbarton Oaks—the main house where she had worked in the Reading Room with the other Junior Fellows, the garden, the ginkgos along R Street—and she was so very happy to return three times a year as Senior Fellow to work in the library before the meetings. She was puzzled on occasion by the strangely managerial atmosphere of Dumbarton Oaks as experienced from the perspective of a Senior Fellow, hesitant to speak up but recognizing what could and could not be tolerated. She excelled in interviewing Junior Fellows, though she had sometimes to be reminded how original her own scholarly contributions were.⁴³ She was about to

serve as co-colloquiarch in November 2020 on “People and Power in Byzantium.” She brought far more to the white lanyard than her expertise in law, historiography, and ceremonial: she was empathetic, conscientious, judicious, timely, perceptive, confident in her own judgment, open-minded but fiercely protective of the institution from which she had gained and to which she had given so much. She was also beautiful, stylish, and very funny. “Was this not humanism in the fullest sense of the word?”⁴⁴

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43 One student relates how she denied expertise in Byzantine cult despite publications like “Saints and Sainthood in the Early Palaiologan Period,” in *The Byzantine Saint: University of*

Birmingham Fourteenth Spring Symposium of Byzantine Studies, ed. S. Hackel (London, 1981), 67–87, and “Subversion and Loyalty in the Cult of St. Demetrios,” *BSI* 51 (1990): 189–97.

44 “Poetic Justice,” 168, said of the *protekdikos* Andronikos.

✂ I AM GRATEFUL TO PAUL MAGDALINO, FRANCES Andrews, T. S. Brown, Judith Herrin, Rosemary Morris, and Robert Ousterhout for sharing manuscripts with me, responding to questions, and providing me with offprints, and to Leslie Brubaker and the Centre for Byzantine, Ottoman and Modern Greek Studies

at Birmingham for bringing together so many tributes to Ruth both immediately after her death (see <https://www.birmingham.ac.uk/research/bomgs/news/2019/ruth-macrides.aspx>) and at the “Nature and the Environment” symposium.